



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 238.

The Principles of Nature.

INTERESTING CORRESPONDENCE

BETWEEN HON. J. W. EDMONDS AND A DISTINGUISHED LEGAL GENTLEMAN.

— — — September, 22, 1856.

TO JUDGE EDMONDS:

Sir—You will, I doubt not, pardon the liberty of this letter from a stranger. I have your book on Spiritualism, which has impressed me very strongly. I am, however, no Spiritualist, but a candid investigator of these marvelous developments. Without being convinced that they are the manifestations of Spirits, I am persuaded that there is something wonderful and true in all these exhibitions, and that whatever it be, it is well worthy of—nay, it demands—the calm and profound attention and examination of the philosopher, and of all those who are, or profess to be, the votaries of science and knowledge. I can not resist the conviction that some grand result and discoveries will grow out of these mysterious, wonderful and much contemned manifestations.

I have said that I am not a Spiritualist; I repeat it, but at the same time if I had your personal experience on the subject, I could not resist your conclusions, unless I, at the same time, doubted the sanity of my mental faculties.

But these things are so strange and so contrary to all my preconceptions, that nothing short of the evidence of my own senses could possibly carry conviction home to my understanding. Whilst, therefore, the experience of others may be sufficient to put me upon the inquiry, I must see and observe for myself before I surrender my convictions to such extraordinary, and to appearance, preternatural occurrences.

I have been, all my life, in the habit of sifting evidence and weighing it in search of the truth, and I have always found the truth hard to get at. In this world the naked truth is scarcely ever known; and the most unsatisfactory revealing of spiritual intercourse is that *the truth*, the real truth, is uncertain and unknown in the spheres. But I did not mean to pursue this idea, but to say that in my forensic researches after truth, nothing has been found more embarrassing or more calculated to produce unbelief than discrepancies among the witnesses. In all the statements that I have seen as coming from the Spirits, this objection stands out in bold relief. Though there be a general concurrence in some things, in many others, and those of great moment, there is irreconcilable discord. And some of the latter are not abstruse and metaphysical, like those questions that embarrass the doctrine of fallen angels, providence, fore-knowledge, fixed fate, free will, etc.; but of which any intelligent mind in the flesh or disembodied, would be competent to testify even if not understood: for instance, whether the Scriptures are a revelation from God? On this subject there seems to be as many shades of opinion in the spheres (to use one of the phrases) as on earth. Then, again, upon mere questions of physical science, as for example, the locality of Heaven or the spheres. While your informants give the locality at inconceivable distances, Dr. Hare's place the spheres on sublunar concentric globes. How are these discrepancies to be reconciled? Both can not be true, and

seemingly we have the same authority for each side of the question. I can not expect a reply, as your time is so much occupied. If you find leisure, a brief notice of this will be acceptable. If you should do so, you will direct to * * * Or if you could find leisure to write an article for the SPIRITUAL TELEGRAPH (of which I am a reader), it will reach my eye and that of many others, probably, who have the same difficulties.

Yours, very respectfully,

REPLY OF JUDGE EDMONDS.

NEW YORK, September 27, 1856.

Dear Sir—I have but one thing to complain of in your letter—that of your speaking of our being strangers to each other. I have not forgotten our former correspondence, and am quite familiar with your handwriting, as I am with your character and the condition of your mind on the subject of spiritual intercourse.

It is quite a coincidence that in my lectures in Philadelphia last Sunday, and in this city on the previous Sunday, I should have dwelt on the very topic to which you refer. I did so dwell, because it was after long investigation that I had arrived at the solution of a difficulty which often embarrassed me also.

Led by the education and religious teaching which we have, both in youth and manhood—from the pulpit as well as in school—we are apt to attach to the idea of Spirit existence, that of great if not omniscient knowledge; and if we imbibe the belief that Spirits speak to us, we naturally expect from them the display of knowledge far superior to ours. This is a great error; for we pass into the Spirit world just as we are here, in respect to knowledge, and have no more there than we had here until we learn it. When, therefore, a Spirit speaks to us, it is not with omniscience, but with such knowledge only as he has been able to acquire. There is, therefore, infinite variety in this respect among Spirits, depending upon education while on earth, opportunities for learning in the Spirit world, intellectual capacity, and many other things, which there, as well as here, affect the training of the mind.

So far as Spirits speak of their existence or mode of life there, each must naturally speak only of what he has observed, unless perchance he has been taught more by others who have beheld what he has not. At all events most of the incongruous teachings referred to, are in reference to what the Spirits have beheld. Now, there as here, no two behold precisely the same thing. Each views the scene around each, and there must, therefore, of necessity be the same discrepancies which we behold here, when we are taking human testimony respecting human events, or even inanimate scenery. Each beholds from a different stand-point from the other, and there must therefore be different accounts.

So, too, there is great difference in the power of observation and of the faculty of expression. We behold around us here men who can see nothing clearly—others, again, who see clearly, but have a bungling and obscure mode of expressing themselves. These peculiarities accompany the Spirit into his Spirit-life, and must mark his intercourse with us until he shall have so far advanced as to have eradicated those defects. But until

he shall so advance, it will be in vain to expect from him communications marked by a clearness of perception and expression which we are so fain to suppose ought to characterize all spiritual intercourse.

The very fact of its absence tends to show us the great truth, what is the change which death works in us, namely, that though we leave our physical nature behind, intellectually and morally we are the same, and Spirit life is but a continuation of mortal life; that the real or inner man is the same, with all his improvements and perversions, just as they were when he laid aside his outer garment, but with the advantage of greater means of obtaining knowledge, and less obstacles to its acquisition.

Then there is another difficulty for which the Spirit-world is not responsible, and that is, that the mind of the medium does and must, more or less, affect the communications.

Suppose you here on earth desire to avail yourself of the mediumship of any person to convey your thoughts to a third person, e. g., sending a clerk or a servant with a message: unless your agent writes down the message from your lips, or commits your words to memory, it is inevitable that the message which he delivers shall bear marks of his mental characteristics. He will convey the idea as he understands it, and not otherwise, and he will stamp on it also his peculiarities of language. If he is an Irishman, he will give birth in the brogue to a message conceived in pure English, or if a foreigner, he will give it in broken English, or perchance translate it into his own language and subject it to all the hazards of an art which requires much practice to perform well—I mean the art of translating from one language to another.

Occasionally there are instances where it would seem as if the medium were giving the precise words of the Spirit. But this is rare, because it involves a state of things in the medium, both physically and mentally, that is very difficult to attain, namely, an exclusion of the medium's selfhood—a suspension of his own will and spirit control, that is very unnatural, very difficult and very dangerous, and therefore necessarily very rare.

The most favored instances of this character which I have witnessed, are those where the medium speaks a language unknown to him, and he all the time, though conscious he is speaking, is unconscious what idea he is conveying. It is to the medium as if he were uttering an unmeaning gibberish. Yet even there, it is his organs of language which are used; and as those organs can not be used without a mental effort, it is difficult for me to conceive how even in such case the communication can be exempt from the taint of the medium, though I confess it is difficult, if not impossible, to discover its presence.

But the generality of communications—for the greatest amount of them, and those which are most valuable—are given in such a mode that they are liable to be affected by the mind of the medium, because they are given through the use, in some measure, of the medium's mental powers. Even the physical manifestations of the rapping and table tipping, are not exempt from this remark.

To you who have been engaged for years on the Chancery bench, in seeking the truth through the mazes of human testimony, I need not dilate on the difficulties and dangers arising from this cause. A positive intention to fabricate testimony has caused you less embarrassment often, than the perversion of the truth which arises from the misconceptions of a strictly honest witness, or his incapacity to embrace the truth when presented to his view. I have often felt that embarrassment in my judicial labors, and sometimes the additional one arising from a conjunction of moral and mental incapacity, in the same witness.

And what are mediums but witnesses bearing their testimony to the Gospel of Truth, or interpreters to such witnesses, and to be tried and tested by all the rules which wisdom and long experience have declared necessary to the proper reception of human testimony? Their mediumship is the result chiefly of physical organization, and does not, *ex mero motu*, work any mental and moral change to exempt them from those rules.

There are other considerations affecting the Spirit that is communing with us, which must not be overlooked. By what light does the Spirit see? In what manner and by what organs does he hear? And how does he convey his thoughts to or through the medium?

He does not see by the physical light which we use, neither by the light of our sun, nor our lamps or our fires. (This is true as a general thing, though I am not prepared to say that there may not be exceptions in the case of those who yet retain much material grossness.) Each, as I understand it, engenders his own light, which is greater or less according to his condition morally and intellectually, and they are frequently aided by each other's light. But how much this enables them to behold of the mortal or spirit-life which surrounds them, it is difficult to say. This, however, I have discovered, that there are things immediately around and before them, in both states of existence, which they do not behold, and of whose presence they are entirely unconscious. For instance: Bacon, who has been nearly three hundred years in the Spirit-world, with all his intellectual powers and culture, has been, while communing with me, ignorant that another Spirit was at the same instant doing so, and ignorant even that that other Spirit was present. One of my brother Judges, shortly after his death, came to me, and in his communion with me was ignorant of the presence of another Spirit who stood by his side, and who was as visible to me as he was. And without entering too much into detail, I remark that I have had very many evidences of this.

Then, as to hearing; they evidently do not hear as we do. I have known them frequently to be ignorant of sounds audible to us, and occurring in their presence. Thus, I have known a Spirit who was communing, to be unconscious of a severe clap of thunder until he discovered the effect in our minds, and I have often observed that they "hear" my thought as well when I do not utter it aloud as when I do.

Then, again, how do they convey their thought to us—I mean how convey it to the medium through whom we get it? It is not by the sound of a voice audible to the medium; it is not by a picture visible to his sight; but it is in a manner which it is difficult to understand, and still more difficult to describe. The Quakers have an expression which is pretty accurate as to some instances. "It is borne in on the mind." Yet it is not always so; for I have often myself beheld a Spirit and held conversation with him without the utterance of a sound, yet have "perceived" with facility and accuracy the idea he meant to convey.

I have command of no language which will enable me to describe this any more accurately. I have said enough, perhaps, to show you how liable the intercourse must be to error, and how much the accuracy of it must depend on the intellectual training and habit of the mortal vehicle through whose instrumentality the Spirit-thought is frequently conveyed.

Now, putting all these things together, do you wonder that there are inaccuracies in spiritual intercourse? So long as the instruments used both in the Spirit existence and in the mortal life are imperfect, the intercourse must be imperfect. What would we do with a perfect revelation? We would either crucify it like the Jew, or reject it like the Greek, as foolishness.

Revelation from on high must come to us through man. It comes to us from those who have not yet attained perfection, through mediums who are not yet perfect even as such, and comes to men who are far short of perfection. It must then be commensurate with the minds through which it comes, and adapted to the capacity of those to whom it is addressed. Can

you force the falls of Niagara through a goose-quill? And of what avail would it be to reason with the savage on the Rocky Mountains, of a problem in conic sections, or the forty-seventh proposition of Euclid?

To me there is evidence of marvelous wisdom in the adaptation of the revelations of to-day to the present mental capacity of mankind.

Man has advanced much in capacity and knowledge in two thousand years, and the revelations now coming to us are far beyond those of that day, in magnitude and interest. Yet many of those already given the world do not receive, and many have been given of which as yet the world is ignorant, and which they would at once reject like him who persisted in denying the revolution of the earth, because, as he said, "We would all fall off."

In the mean time, it comes in such a manner as not to destroy or impair our own individuality, and not to interfere with the cardinal rule, that each must work out his own salvation.

We must therefore take the evidence as it is given to us, and out of its incongruities we must for ourselves sift the truth as you and I have been doing, when exercising the divine attribute of administering justice among men. We must for ourselves follow the truth through all its devious windings to its most concealed recesses, remembering that it is our condition which throws obstacles in the way of its straight and onward path.

So, too, we must judge for ourselves. It is our reason which is the image of the Divinity within us, and we must exercise it. A perfect revelation would come to us "with authority," and we should be required to render obedience and not judgment.

That is the evil which has so long haunted humanity; that is the error against which the revelations of to-day are anxiously seeking to guard us. How could this task be so well performed as by the very incongruities to which you allude? We are compelled from sheer necessity to reason for ourselves, and are driven to resist the temptation of letting others think for us.

You are as well aware as I am, that our trouble begins when we begin to think for ourselves, and that the temptation is almost irresistible to fly for refuge from our anxiety, to something which shall speak "by authority."

It is only to a people as blinded and as enslaved as were the Israelites in Egypt, that a revelation comes as a command—"Thus saith the Lord." To the educated mind, whose reason has been cultivated to an approach to the great Mind of all, it comes tendering its freest exercise, and involving man in the responsibility, not of obedience only, but of so exerting his powers as to be consonant to his immortal and progressive destiny. It comes offering to man that freedom which is his birthright—the freedom of examining and understanding all the laws of the great Creator—the freedom of conforming to them, and the freedom of taking upon himself the consequences of his disregard of them.

Here is a task worthy man's greatest and noblest powers, which fits him for his high destiny of eternal progression, and prepares him for that never-ending enlargement of his intellect, which shall yet bring him nigh unto the Mind which spoke a universe into existence.

I have thus endeavored to answer your inquiries as far as lies in my power. I have done it imperfectly, because necessarily confined to generalities, and compelled to be brief and to content myself with merely touching each topic. I am, however, in hopes that I have, at least, opened to you a train of thought which you can yourself follow out to a conclusion.

One thing I have found it necessary to guard myself against, and that was jumping too hastily to a conclusion.

As for instance, your remark that the revelations as to the locality of the spheres, as made to Professor Hare and to myself, can not both be true. What authority have you for saying that? My own idea is that both *are* true, and that while some Spirits are, from their comparatively undeveloped condition, confined near the earth and within the distances named to the Professor, others are more refined and sublimated, and can pass to immeasurable distances and behold, of the great creation, many things unknown to us. And this, as I understand it, is part of the Spirit progression. Must it not be so? And if the doctrine of progression be true, must there not be in Spirit-condition even greater variety than that involved in the revelations to him and to me?

Man's condition in the Spirit world, as I am taught, depends on his progress in Purity, in Love, and in Knowledge. It is his progress in Purity which fixes the plane on which he exists there,

while it is his progress in Knowledge and Love which controls his association on that plane.

Behold, then, how infinite must be his variety of condition, and as a consequence, how various must be his teachings in respect to it!

And now, drawing my long epistle to a close, I beg to assure you that I shall, at all times, be most happy to render you any assistance in my power in your researches, for I hail with great joy every accession of intelligent, educated minds to the great band of inquirers into truths, which you have justly characterized as worthy the investigation of every votary of science and knowledge.

I am very respectfully yours, etc.,
J. W. EDMOND.

THE PRESENCE OF GOD.

We daily read obituary notices of some unfortunate, summoned without warning to "the presence of God." It strikes me that such an one would be the most fortunate of souls—unless, indeed, pain or misery can enter God's presence. The vagrant who, without warning, is summoned to the presence of the magistrate, may be accompanied thither by his congenial attendants, misery and vice. But if summoned to the presence of his Maker, could they go thither?

Every one knows the story of the Priest who was sent to shrieve a dying penitent, but finding him quite dead, addressed a brief note to St. Peter, and placing it between the lips, thereby, it is supposed, secured his admission to the presence of God.

It is said that when Mahomet announced by divine authority, that the dead should arise quite naked, his wife, Aishea, interposed that it would be immodest thus to enter the Divine Presence. But the Prophet allayed her fears with the assurance that none there would be inclined to *laugh*. So, too, it is told of Cleopatra, that she asked the Jews, with great concern, whether we were to arise again dressed or naked? But it is not told which way the anxiety of this famous beauty tended.

Those who, in obituary notices, are summoned to the presence of God, have not usually any time to consider in what costume they would like to appear. If in the faith, such an one would, no doubt, rely upon prayer and prostration, and the immediate interposition of the Saviour, and not in any manner upon his personal appearance. But how, if, not having earned such interposition, he find his inappropriate costume, or his forlorn nudity, as the case may be, offensive to the court? I am not disposed to intrude any conjectures upon the reader, but to leave these difficult questions to be answered by those who, happily, have not become blind through the habitual exercise of their reason.

The happy Brahmin is relieved by his faith from all apprehension of such embarrassment. Because as BRAHM, or God, absorbs him entirely, relieving him altogether of his identity, he need not concern himself about appearance, attitude or address. And even the Hindoo *Sudra*, who is no better than an unbelieving Christian, is free from any perplexity on this point, because being not only denied the delight of absorption, but absolutely refused leave to approach the Presence at all, he is, under no circumstances whatever, subjected to these summonses without warning.

The Egyptians are supposed to have ascertained that men are not admitted to the presence of God, until after the lapse of a thousand years. Hence their bodies were embalmed, in order that they might be found in a state of preservation appropriate to the august ceremony. Yet it must seem strange to any not in the Egyptian faith, that they not only made no attempt to preserve their costumes, but absolutely perforated the skull and removed the brains, as the very first step toward embalming. Was it ascertained at that early day, that the brains were not essential to salvation? Upon no other hypothesis can the difficulty here presented be now solved, as it can not be supposed that they who are illuminated by any of the existing faiths are able to penetrate the mysteries of the Egyptian.

The Christian and Egyptian faiths are analogous, with respect to the relation of death and the resurrection—the former, however, always involving self-contradiction. The Egyptians seem, by the mere operation of law, to have unceremoniously stepped at the expiration of the thousand years, out of the sarcophagus into the Presence. But as the faith of Christianity has fixed no period of time at which the resurrection might be depended upon, the divine law found it indispensable, as the human law does under similar *laches*, to issue or give notice to the parties concerned. Thus we find in *Thessalonians* 4:16, that "the Lord himself shall descend from heaven with a shout, with the voice

of the archangel, and with the trump of God," which, it was estimated, were sufficient to awaken the dead, and any one, even out of the faith, and in the blind exercise] of his reason, might conclude such to be the fact.

The contradiction to which I refer, and¹ which always proves the divine origin of truth—as the exception always infallibly proves the rule—is seen by referring the obituary notices, and other Christian discourses, to Thessalonians. The obituary notices invariably recite that the summons is immediate—the shout, and the voice, and the trump are ignored; and in all pious discourses we are told that we are subject at any moment to be called into the presence of God. This seems to me neither Christian nor Egyptian, which, however, I have the satisfaction of knowing, arises from my incapacity to arrive at truth, through the means of this and similar contradictions, which are the highest proof of its divinity.

The monstrous absurdities into which men are led by the natural exercise of their reason, have been amply provided against by the inspired fathers of Christianity. Reason would mislead us into the belief, that all the living are in the presence of God, and that we continue in God's presence after departing this life, only because we are entered upon another. But the sublime revelations which have taught us that the Deity is an august magistrate, and which have consigned the living to death, to await a splendid and mysterious resurrection preparatory to judgment, have likewise consigned such reasonable crudities to the profoundest oblivion.

It is related that the inspired and magnificent Mahomet, who edged all his defiance to unbelievers, with the Christian boast that no human intellect could have written a single chapter of the Koran,* once told an importunate old lady in search of salvation, that "old women were never admitted into the presence of God." With characteristic gallantry, however, which like this valor was among the recommendations of the Prophet of God, he hastened to assure his anxious interlocutor, that before entering the Presence *all old women were made young again*. It is given to me, even in the absence of all experience in the Mahometan faith, to imagine the delight of the pious matron.

I can not however imagine, nor do I believe, that Mahomet himself at his death rode to heaven on the mare *Borac*, whether his own animal, or only borrowed, as has been alleged, from the angel Gabriel. It is idle to examine into a religious mystery so absurd, because, to go no further, it does not contradict itself, which, making reasonable allowance for its brevity, proves sufficiently that it must be fabulous. Nor do I remember a single obituary notice of famous horses, that imposes upon me any Christian necessity for such a belief.

The preservation of human reason from the debasing exercises consequent upon the absence of faith, has been the first object of Christian solicitude. The absurdity of Aristotle in pronouncing the soul a "reasoning power," justly subjected him to the imputation of atheism. And who, knowing the value of faith, would question the justice of consigning the wretched Neapolitan priest, Vanini, to death, for venturing the opinion that God was "everywhere," instead of knowing that he occupied the vast Presence chamber to which so many are hurried without warning, and the plan and location of which are so plainly laid down in the Bible, leaving no one an excuse for not being familiar with both. It is surely not wonderful, that a poor priest should be immolated to the rapacity of that religion which has accepted its own God as its most appropriate sacrifice.

But for the benevolent care with which faith has been guarded from the encroachments of the human understanding, it is absolutely believed that the science of the soul would have kept pace with the other sciences—that man would have had the temerity to learn all about himself, all about the divine laws adapted to his existence, all about his immortal destiny. What a benign mission was that of the angel of Faith—to have saved him from all this sin; to have kept him in ignorance lest becoming wise he might aspire; to have kept him in the dark lest seeing the heavens he might seek to be a God; to have taught him humility that he might know the condition of humanity to be one of shame; to have called him a worm that he might submit to be

trodden by his masters! Descend upon me, O heavenly Faith. What if the religions of faith teach man that he lives out of the universal presence of God, do not their sublime dogmas convey him bodily into His personal presence after he dies? Need he know where, or when, or how, or for what end? Is it not enough that he is certain to be happy if, through Jesus or Mahomet, he escape the certainty of being damned? Why confound his ignorance by instructing him that to be happy he must be wise? that being happy, and being wise, and being good, and being near God, are all one condition?—that he can not be good without being wise, for ignorance is evil; nor wise without being good, for wisdom compels goodness!—that to be near God, he must be there, and to be happy he must be near God!—that to approach God's presence he must comprehend his manifestations! What ridiculous mystifications, when in place of all, it is so easy to believe and to adore—to call what you are taught, Truth, and what you imagine, God. Sublime religion, that makes ignorance its highest bliss, and offers silence as its most eloquent argument!

We behold God's glory in his word, saith the Christian, forgetting that language is wholly human, and words its simple signs. We behold God's glory in his works, exclaims the impudent reasoner, forgetting the power of proscription and the despotism of ignorance. God's glory is attested by his miracles, saith the worker in signs, meaning by miracles things which are divinely and humanly impossible. God's glory is attested to the external senses by hundreds of millions of solar systems, and to the interior senses by grander manifestations than these, exclaims the intruder, intimating thereby that such are God's true and only miracles. Thus do the rebellious oppose the grossest inventions which reason can devise to the edifying rules of faith, and actually seem to regard faith itself as treason to the divine laws, and impertinence to the divine wisdom.

It hath become a vicious habit of reason to dispute miracles. The word miracle, it is pretended, means literally something admirable, but conventionally something impossible. Not impossible to God, we respond. But it is impiously maintained, that God's laws being perfect, are inviolable by God himself—that all his works are miracles, flowing naturally from his laws. As to salvation, it is foolishly said, that from the natural effects of the sins we commit, we can not be saved, and that to enable us to avoid sin, we must know all truth pertaining to our state; as if, after knowing that knowledge was fatal in Eden, men would venture to know anything else. Even the last consolation is withheld, that God will be merciful to sinners. God, it is declared, hath no quality of mercy, and humanity shall need none when men become just. But blessed be the illuminations that surround the faithful, for they are impervious to all the darkness of reason.

O for the beautiful Pantheism of ancient Hindostan, to relieve us from the sensuous idolatries of existing faiths! Thence we might step naturally into the holy vestibule—the Within. Wherever life stirred, wherever sensation pulsated, wherever thought glowed—there was the Presence of God. He had no audience chambers, nor judgment seat, nor sanguinary edicts, nor mournful ceremonies, but lived in all life, inspired all love, rejoiced in all intelligence, and "pervaded all extent." It was the first glorious step toward the religion of Truth. From its divine plane God might be approached in sure degrees; for thence the boundless universe of the soul of man rolled far off toward the celestial mountains of the eternal land. The wings of immortal mind were plumed for flight. Through the far distances and amid serene heights, it would have soared endlessly on, till long ere now earth would have out-splendored the most glorious paradise of the imagination. But power clipped its pinions, and despotism debased it into servitude; ignorance was left to surround it with darkness, and superstition to load it with chains. And chained in darkness it has dwelt since, frenzied with brutal instinct, with its glorious faculties obscured, too weak to struggle and too mean to aspire. Thus it lies!

H.
NEW ORLEANS, October 20, 1856.

PROTESTANTISM IN TURKEY.—The Rev. Dr. Goodell gives an interesting account of the first Protestant church in the Turkish Empire. It was founded on the 18th of July, 1846, and has now been strengthened by two more. The three churches—at Pera, Constantinople, and Hase-Keni—came together on this occasion. They assembled at Pera, where the first church was formed. There appears to be no abatement of the religious interest in either place, and the congregations are said to steadily increase.

* This silly argument was many years ago refuted by Campbell, the poet, who diverted himself with manufacturing some chapters of Bible literature; but the Old Testament morality is twice as inimitable as its style. Richard III. was a poor imitator of King David; and if now some Mormon have a thousand wives or concubines, like Solomon, need he write psalms for posterity?

RELIABILITY OF SPIRIT COMMUNICATIONS.

Many spiritual manifestations have done, and are now doing, a good work, and to them we are indebted for many great and divine truths. But yet they have their defects; and persons of good and honest intentions, but of weak intellects, are liable to be led astray by them. A person may receive a communication purporting to come from a friend or relation in the Spirit-world, and suggesting some ideas of future existence; he may also receive a communication from another friend in direct contradiction to the other; and should he not possess ability to discriminate the right from the erring, he would either be duped by false opinions or believe one of his departed friends to be a lying Spirit, or perhaps become skeptical as to the true source from which the demonstrations are produced.

A communication coming from a Spirit can only be looked upon in the light of a mere opinion of that Spirit, especially upon subjects concerning future existence. The passage from this world to the other can not transform us from a state of ignorance to one of knowledge, nor from darkness to light; and there may be minds on this earth better qualified to comprehend future existence than many out of the body. Many persons entertain the erroneous idea that as soon as the veil that is drawn over futurity is lifted, the great problem of future life will be solved; and neglecting all the advantages that this life offers for improvement, they are waiting patiently for the Lord to come and show them the way to heaven.

Prophecy is not the gift of those only who hold communications with Spirits, or who have passed into the Spirit-world. It consists in tracing out principles by the aid of the understanding, from their beginning to their termination. From the little stream or rivulet that ripples over the mountain-side, we can trace the mighty ocean, though thousands of miles distant. And thus with the mind: taking the earth as its basis, it will build a pinnacle of truth rising to the very heavens, from which it can bring within its vision the realms of futurity.

It is true that disembodied Spirits possess advantages over those in the body, for searching out and comprehending great truths. The immortal state is one in which the soul has more freedom for expansion and natural development. Spirits may be better informed concerning the immediate sphere in which they dwell; but in order to comprehend the great and fundamental principles of Christianity, the scientific laws by which the universe is governed, etc., they must exercise their reason, and devote their minds to study, the same as though they were still in the mortal form. *

Let us "try all things," and in the effort our minds will expand to a just comprehension of all that is good and true.

C. A. W.

SPIRITUALISM IN PUTNAM, CONN.

MRS. PARTRIDGE AND BRITTAN:

PUTNAM, CONN., October 23, 1856.

I have been a constant reader of your invaluable paper for years. Its columns, so fraught with interest to suffering humanity, have ever been a feast for my mind. But my object in writing at this time is to inform you, and the unnumbered friends of Spiritualism abroad, of our spiritual prosperity. Last February, I think it was, Dr. Mayhew visited us and gave three lectures, the first we had ever heard in this place. They were well listened to, and received, by our villagers. Soon after the Doctor left us, H. P. Fairfield, the well-known clairvoyant and speaking medium, made us a visit. He also gave a number of lectures in the trance state, which were well received and created much excitement in our village. He is again with us by our request, holding public lectures and private circles; and I must say, we have had through his mediumship some of the most wonderful manifestations of Spirit-presence and power that we have ever witnessed. We have often heard and read of the wonderful manifestations and teachings of disembodied Spirits, and have as often wished to see and hear them for ourselves. We have now been gratified, and we are perfectly convinced that there is a line of communication established between the two worlds, and we believe it will result in the greatest good to our race.

We have had some very remarkable demonstrations and tests. My son, who has been in the Spirit-world some years, took possession of the medium, gave his name correctly, and many other things which I know the medium could not know about; and a man in our vicinity who fell some time ago from a wagon and broke his skull, also came and told all the particulars connected with the accident. Many of our sick ones have been wonderfully helped, and some entirely cured. And many of the willfully doubting enemies of Spiritualism are compelled by the overwhelming evidences presented, to acknowledge the truths of spiritual life and spiritual intercourse.

I have written briefly some of the facts which we have been eye-witnesses to. At some future time perhaps we may remit you more of the same. We should like to have mediums that are traveling, and are well controlled by Spirits, call at our village.

Yours for the truth,

B. SEGU AND A. PLUMER.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTON, EDITOR.

NEW YORK, SATURDAY, NOVEMBER 22, 1856.

"TRUE SPIRITUALISM AND SORCERY"

I would not steal time from night and the pressing duties of day, to write the following article, did I not feel that I am made an instrument of, and in some degree to sanction, what I conceive to be the most false and degenerating sophistry that ever troubled a human intellect. I refer to the leading editorial article, under the above caption, written by Mr. Fishbough, and published in the TELEGRAPH under date of November first.

Although our readers generally understand that the TELEGRAPH is consecrated to free expression of earnest thought on all phases of Spiritualism, and the writer of an article *only* is to be held responsible for the sentiments it contains, yet the leading editorials, by whomsoever written, are supposed to generally represent the views of the Editor and proprietors of the paper; and for this reason I enter my protest against the general sentiments, theory, affirmations and assumptions contained in the article referred to. If the article had been published in any other part of our paper than under the leading editorial head, I should have felt implicated in no other way than as furnishing a channel for the discharge of erroneous thoughts, and, having confidence in the general good sense and discrimination of our readers, I should probably have had nothing to say.

It may be proper for me to state, that at the time the article was published, Mr. Britton was, and still is, absent on a lecturing tour; and I was absorbed in other pressing business, while Mr. Fishbough was employed on the paper. I shall not assume to speak of the article for Mr. Britton, but for myself only.

I can hardly conceive how, in the normal exercise of a well-regulated mind, anybody can so spite his race as to *assume* premises manifestly false, in order to show God's imbecility and man's degeneracy. Yet such seems to me to be the tenor of the following paragraph, and the succeeding sophistry:

According to universal tradition, as well as the assent of an expanded reason based on known principles, in the primitive ages of the world, and before the human mind had become corrupted by the multifarious subtleties and sophistries of sensualism and self-love, converse with angels and Spirits was enjoyed as a common and normal privilege of mankind. By its means all necessary instructions were obtained in respect to man's relations and duties to his fellow-beings and to God, and it was never perverted to any other purpose. In this way were primitive unfolded all the more important principles that lay at the foundation, and are inwoven in the structure, of all systems of uncorrupt religion.

It seems as if such positive affirmations, relative to facts which transpired "in the primitive ages," could come from none other than the old patriarch who officiated at the introduction of "the first-born, to converse with angels and Spirits." And strange as it may to some persons seem, there are minds wandering in the stupifying maze of sophistical speculations, which conceive affirmations and assumptions favorable to their sophistry, as facts, and treat every genuine phenomenon as a specious delusion wrong end first, upside down. They groan for God and nature's folly, mount guard on the Bible, and fight against the exercise of common sense. They fancy things were not so deranged in the beginning; on the contrary, that God personally attended to the manufacture of persons in the primitive ages, with whom he talked very frankly, "and gave them all necessary instructions respecting man's relations and duties to his fellow-beings," and to himself in particular. But when the demand became extensive, he is supposed to have withdrawn and given the make-up into the hands of apprentices who so botched the work that God won't speak to us of these latter times, nor own us as legitimate children; hence we are turned "into outer darkness," whining for the crumbs and dusty traditions of the primitive ages, or some wandering patriarch, or "divinely appointed and divinely prepared prophet, seer or religious teacher"—not to reason with us, but to mount Mount Sinai and speak to us of God's instructions to the first-born as one having authority!

These assumed philosophers seem to have entirely failed to comprehend the significance of the fact that no two blades of grass are precisely alike and that the oak stands in its majesty without reproaching the pine for being soft, or the cedar for not expanding to its dimensions. Hence the key-notes of their address are sighs and moans for nature's obstinacy, its diversity and progressive unfoldings. May the Lord help them to be born again right end first!

But I apprehend the tradition mentioned by Mr. Fishbough is not so universal as he would have his readers believe. At any rate, it never came down in the line of my lineage, or at least to reach me; and but few of my acquaintances ever heard of it, and then from very unreliable sources as to its primitive origin. The genuineness of such tradition should be proved before using it as the stepping stone to conclusions derogatory to God and his creatures. I demand something more in proof of this tradition than another equally presumptuous assertion, viz., that "expanded reason assents to the tradition." If reason does so assent to the tradition, then there must be extant proofs or evidences of the tradition on which *reason acts* in forming its assent; and these I call for, with evidence also of its genuineness and primitiveness, or at least that it originated prior to the time of which Mr. F. speaks, when "the human mind became corrupted by the multifarious subtleties and sophistries of sensualism and self-love. If it cannot be shown to have originated prior to this time, the tradition, if there be one, may be the result of the very sophistry mentioned. It is useless to ask or expect "reason to assent" to so unreasonable an affirmation, without evidence, and it is equally presumptuous to expect that any "expanded reason" will be forced into "assent" to such an unreasonable tradition by any amount of sophistical speculations, affirmations and assumptions. These are not the elements with which "expanded reason" works.

But will "expanded reason" condescend to tell me how it is, if God talked so familiarly to the "primitive ages" and to them "primitively unfolded all the more important principles that lay at the foundation, and are inwoven in the structure of, all systems of uncorrupt religion"—that mankind ever became degenerated, or religion corrupted? Is God simply a central creative and propelling force, and do all things degenerate as they recede from him, in time and space? Is there no permanence to purity, goodness and truth? Must the highest angels needs fall and become devils?

If Mr. Fishbough's affirmations and assumptions in the first paragraph I have quoted, be true, then all these questions must be answered in the affirmative. Why, then, strive unto excellence since it is but the prophecy of a deeper degradation? "Let us eat and drink, for to-morrow we die," and are damned. If the primitive ages were so pure and holy as Mr. F. maintains, from whence came "the multifarious subtleties and sophistries of sensualism and self-love" of which he speaks. "The primitive ages," as he represents them, were evidently incapable of creating or unfolding them. But if our Creator incorporated the elements of "subtleties, sophistries, sensualism and self-love" in our being, they are of course to be unfolded, as the fulfillment of his Providence and object of our creation. Accordingly, our Bibles and other moral teachings are all wrong. I may be told that our Creator expected *us* should overcome these elements in our natures. But what right had He to expect this, if he knew by the elements in our being, that we could not, or would not? Beside, who is *we* separate and apart from our whole being that is thus called upon to make war with other parts? "Hear ye him."

"But when mankind began to develop a selfish *proprium*, and seek out various inventions for its gratification, their interiors began gradually to close up, and spiritual intercourse was a privilege confined to a constantly decreasing number of persons."

The words "selfish *proprium*," "self-hood," etc., used in modern sophistry, are of Swedish importation, and are as yet unnaturalized, and have not been admitted into our dictionaries, or at least into any in my library. Hence, if I state what they are manifestly used to signify, and especially if I succeed in showing its fallacy, I presume I shall be told that I misapprehend their meaning. This they have a right to do, for these words mean one thing or another, something or nothing, to suit the author's convenience.

"*Selfish proprium*," self-hood, etc., imply, or are used to signify, First: That God foreknew everything from the beginning; Second: That God made everything, and without him nothing was made;

Third: That God is immanent in everything;

Fourth: That man has *begun* to imitate God in creation;

Fifth: That man having *begun* sometime since, has finally succeeded in creating or developing a "selfish *proprium*";

Sixth: That "selfish *proprium*" is a new creation or development outside of, and at enmity with, God's providence;

Seventh: That God and nature have been subjugated by "selfish *proprium*" which at present reigns supreme.

I submit the above as the plain English of the Swedish importation, as shown by its use in modern sophistry. Accordingly, Mr. Fishbough affirms thus: "When mankind *began* to develop a "selfish *proprium*," their interiors *began* to close up, and spiritual intercourse was a privilege confined to a *constantly decreasing number of persons*," and he says:

"The sphere intermediate between earth and heaven also gradually became tenanted with sophisticated and degenerate Spirits from the earth, whose reflex mental action upon mortals as gradually deteriorated the quality of spiritual revelation, and corrupted the purity of that invisible influence by which the destinies of individuals and nations was in a great measure controlled."

This is Mr. F.'s theory, covertly but constantly urged, viz., that God who made and talked familiarly with those of the primitive ages, has been compelled to retire with his angels behind the vanguard of "self-propriums," sophisticated and degenerate Spirits through whose ranks not a ray of his light and influence is permitted to reach down to mortals, except perhaps a stray and corrupted scintillation once in an age, reaches what Mr. F. calls "divinely appointed and divinely prepared prophets, seers and religious teachers." Of course our readers will know who he means. If any one thinks I have misapprehended him, or rendered the Swedish importation unfairly into English, I beg to refer them to the major part of the first column of the article under consideration, and to the following closing paragraph:

"We will only say in conclusion, dear, indulgent, spiritualistic readers, bearing in mind the definition given in the first paragraph of this article, let us have *now as much of true Spiritualism, and as little of sorcery, as possible*. It is the kind, and the *only* kind of Spiritualism here designated as *sorcery*, that is forbidden in those passages of Scripture which speak of dealings with "familiar Spirits; and if the Revelation of St. John assigns a not very desirable position to those who are designated as *sorcerers*, the present humble writer, with all his *kind feelings*, can not help it."

Here is the gist of the whole article which is to bring modern mediums and Spiritualists to judgment, and the judgment of the "divinely appointed and divinely prepared prophets, seers, and religious teachers," is, that modern Spiritualists are sorcerers, condemned by revelation to be "stoned, killed," and consigned to everlasting perdition. Hence if these *religious teachers* are faithful to their appointments and capabilities, of course stones will soon begin to fly, and "with all kind feelings they can not help it." We Spiritualists may prepare ourselves (for we don't expect to be divinely prepared) to fight for our lives in this great battle between Gog and Magog.

Oh, how difficult it is to tinker up God's providence, and render it applicable to every man's conception of what it ought to be! I hope to be pardoned for exposing this frightful egotism and impudence.

But since figs do not usually develop thistles, nor lambs wolves, it becomes essential for us to know the origin and age of "self *proprium*," and especially since it seems to involve the legitimacy of the present race of mankind and their proper speech and action. Mr. F. informs us that the primitive ages were troubled with no such thing, but at a time subsequently, "mankind *began* to develop a selfish *proprium*." I was not there consciously, and have no data upon which to reason as to the time; therefore, I must humbly beg "expanded reason or the divinely appointed and divinely prepared prophets, seers, and religious teachers," to inform me respecting the time of its birth. But respecting the order of God's providence, or the principles of nature, the theories of degeneracy and progressive unfoldings, I have taken some observations which prompt me to join issue with the theory that mankind in the primitive ages, of which Mr. F. speaks, were more pure, wise, or progressed, or that they communicated with sublimer or diviner wisdom in the natural or spiritual worlds than mortals do to-day; and farther, that specimens of humanity in any age of the world were better prepared or capable of discerning and rightly comprehending things which did or do appear, whether natural or spiritual, so called, than the present generation of mankind. Furthermore, that the pious ring of "self-proprium," "self-hood," "self-love," "multifarious subtleties," "sophistries," "sensualism," "corrupt religion," "degeneracy," "total depravity," "damnation," "God's

wrath," "evil Spirits," "hell and the devil," are not calculated to instruct or elevate mankind.

From whence then comes "selfish proprium?" We are told that it did not exist in the primitive ages, but that "mankind began to develop a selfish proprium" a long time afterward. Under what circumstances did the holy and divinely instructed men of the primitive ages begin this work of subjugating their Creator? It is to be expected, of course, that all the germs in man's being would sooner or later become unfolded. But does anybody suppose our Creator so unwise as to incorporate into the creatures of his own hands, germs which, when developed, would overthrow his kingdom?

If God foreknew that we should "develop a 'selfish proprium'" antagonistic to his purposes, why did he create us? Did he do it out of spite to the inanimate dust from which we came, or for food and fun for (as some believe) the Devil? I don't know any human being bad enough to do either, and before I believe God is worse than men are, I must have proof, not asumption and sophistry.

But God made, and is immanent in, everything; then how is he divorced from "selfish proprium?" Is it not as much God's providence that snakes shall crawl on their belly, as it is that men shall walk uprightly on their feet? Is it enmity against God that snakes and men live and move according to their "proprium" nature? Can the snake develop into a man, and a man into a snake? or is development in either governed by the

[REDACTED]
ing germs for us to crucify, rather than unfold? Whence otherwise than from our Creator could this germ have come? Is it entirely extraneous to nature or God's universe? If we recognize an all-creating and pervading God, whether in or out of nature, it is childish to say that certain things are in consonance with His providence and others are not. God either did or did not create all things. He either does or does not permeate and control all things. In recognizing God as creating, permeating and controlling all things, I do not conceive it necessary to impugn the creating and governing wisdom or principle, because I am enabled to discern men and things in different degrees of progressive unfolding.

We do not find any two trees or blades of grass precisely alike; neither do we find any two animals or men precisely alike. Is it evidence of "expanded reason" to quarrel with trees and grass, animals and men, God or nature, because we are enabled to perceive these diversities? This very perception constitutes a portion of the diversities in the universe. So do also the efforts of those who seek to instruct God and nature, and unite and regulate the universe, as well as those who seek to learn from God and nature, and are satisfied to let them work on in their natural order, constitute diversities. As I before said, the oak does not reproach the pine because it is soft, but each stands in its majesty loyal to the peculiar providence to which it owes its being. These are not alike, but who shall say one has "developed an illegitimate and selfish proprium?" The same diversity obtains in all classes of vegetable, animal and human life. Do these facts signify to "expanded reason," that reasons not expanded are extraneous to God and nature—self propria? Are those who differ from Mr. Fishbough any more self propria than himself? Then what is self proprium but the peculiarities of the individual? From whence does it come but from the peculiar providence which evolves all diversities and individualities? Shall the individual on one plane reproach those on another as illegitimate self propria, warning against the God and nature they serve? It is peculiar to childhood to quarrel with everything which does not to them seem to contribute directly to their pleasure, and it is one of the peculiarities and diversities in nature, that some people seem never to have developed out of childhood. Yet one of old said, "When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

I am sorry the provocation has seemed to me to challenge these utterances. They are made in no personal unkindness, but in defense of the legitimacy of communion between Spirits and mortals, and the right to judge of their merits.

And, finally, shall mankind of this nineteenth century regard the myths and questionable "traditions of the primitive ages," or become loyal to the common-sense Gospel of facts which come to us from the mineral, vegetable, animal, human, spiritual, and divine kingdoms, of God and nature! CHARLES PARTRIDGE.

MR. HARRIS' CLOSING DISCOURSE.

We have been furnished with a synopsis of the discourse pronounced by T. L. Harris to the usually crowded audience last Sunday evening in Dodworth's Hall. We have only room for the following extract. With this lecture closed the labors of Mr. Harris in Dodworth's Hall. He will continue his lectures in Academy Hall, Broadway, opposite Bond st., next Sunday, morning and evening, and Mr. R. P. Ambler will occupy the desk at Dodworth's:

THE FLESH AND THE SPIRIT.

"Hear the conclusion of the whole matter: for God and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—*Exod. 21: 13, 14.*

Human life is like the Bible; it is divided into periods, and seasons, and years, which correspond to pages, chapters, and sentences of Holy Writ. The Bible is two-fold, containing an internal significance within the body of its text. So with human life—folded up within a visible organization are all the great realities of which the Bible speaks. Paradise lies concealed in the blooming child's affections, and while innocence continues, man lives in Eden unaware.

When we first yield to the allurements of the serpent or sensual principle, when we are first conscious that we have transgressed the great law of God, when the weak will have yielded to temptation, and the masculine understanding has partaken of the forbidden fruit, the unseamed heaven of our infancy, which had no stain upon its azure clearness, passes like a flying scroll.

Then begins man's career as a moral agent, free to rise—from to fall. He can go back no more into the innocence of childhood, but there remains heaven before him to be won. An Adam as to intellect and an Eve as to affection, in composite oneness sharing each other's weal or woe, no more a man after God's heart, but stained and polluted through indulgence in the acts of moral disobedience, he goes out, held in equilibrium between good and evil, preserved in that freedom by divine will.

Now begins the struggle. To quicken the conscience, to animate the affections, to illuminate the understanding, all heaven cooperates. For this "God bows the heavens and comes down, and darkness is beneath his feet."

You have all seen that famous picture of Cole's, the second in his series of the "Voyage of Life." The youth is pictured gazing from the flying bark of time. The snow-white dome of the temple, the gorgeous battlements of the palace, shine from a golden mirage of expectation. The landscape bourgeons forth, all tropic-hued in the very splendor of beauty, and the hot flood burns and tingles in the veins, and the form is nerved for a great and fortunate career. The angel has left the bark. He stands upon the shore, and with long and lingering gaze beholds the youth borne onward and far away.

Ah, friends! the painter's allegory is not true. Bad Spirits are held aloof by the Divine Innocence, which floods and flashes through the form of infancy. Good Spirits bend above the cradle with morn in their wings. But youth beholds another picture. Man is held in equilibrium between opposing spheres; and Good and Evil, around the center of his personality in successive combats, breast to breast, and sword clashing against sword, wage unending fight. The good Spirits and the bad Spirits—for it must be said—are both *en rapport* with his mind and heart, and the struggle is for predominance in his affections. I mean by good Spirits, men and women in whom self-love has been overcome by love of God and the neighbor. There are angels terres, trial, spiritual and celestial. I mean by bad Spirits, men and women in whom the love of God and the neighbor has been supplanted by the love of self—the Anarchs of the spheres. Between the two, doubtless, move and mediate immense numbers of Spirits, unclassified as yet, and passing through their novitiate in the Spirit-world. To ruin the soul is the aim of bad men and women, whether in the flesh or out of it, though oftentimes they know not what they do. To enslave, purify, and beatify the soul, is the unremitting effort of all well-principled beings, whether they come to us clothed in flesh and blood, or work down from realms of pure and unfettered Spirits.

The rum shop, and the brothel, and the gambling house, and the desk of the dishonest merchant, and the office of the knavish lawyer, and the gay saloon of the heartless fashion-server, every place where moral restraint is laid aside, and the appetites enthroned and worshiped, and humanity degraded, and duty abrogated, and the neighbor robbed—when viewed with Spirit-sight, are dark dens and subterranean caves, where the Spirits of bad men and bad women congregate together.

There takes place in such scenes, a spiritual communication between the spheres of moral disorder in the natural world. Is it a dark picture? God grant that none of you, friends, may become involved in reality.

Now, there is such a thing as the transmission of moral states from soul to soul. You see it exemplified in magnetism. If we yield ourselves to be magnetized by an operator, his thoughts and feelings are poured in one full flood far into the brain and deep into the breast. When we yield ourselves to vices, we are brought into *rapport* with the vice sphere. Twelve persons in a circle will join hands and through impossibility will all pass into the same states substantially, and think and feel in the circulations of a common life. Twelve millions of dissipated men or women through indulgences in the same vices and by operations of the same law, become members of a Vice Sphere, and by degrees assimilate into the same conditions. There is a sphere of murder which includes within its remorseless tyranny every man in the world who hates his brother, every man who wars against the law of private justice between man and man. There is a sacrament of blood,

a passage of crime, a sanctuary of deceit, and a priesthood of ungodliness throughout their entire community; for mark the proposition, like begets like, and it is a law of life that the sphere that flows through an individual tends to produce in those who receive it, the same feelings and thoughts that breed and multiply in the first.

Do you think that a man who, for thirty years, has lived among thieves and been a thief, among robbers and been a robber, among pirates and been a pirate, is as good a man as he was when he first shuddered at the sight of Wood, or as near the holy throne of the Father as he was when he slept in guiltless childhood upon his mother's bosom? Some of the moral theories and philosophies of our time assert, I know, that there is progression in the galleon and in the brothel. Ah, this philosophy is like the rope on which the suicide—the unhappy scoundrel, throws himself off from the platform of time into the vast eternity. Poor soul! he thinks that he shall drop into Elysian flower-beds, and wake to the music of harp and tablet and viol. Alas! He knoweth not that every act of transgression but sinks the man the deeper into that very calamity that already swoops like a tempest, and rocks him like an angry sea. I do not say that God ever ceases to love the sinner. I do not say that the condition of any spirit of any sphere is without hope. But this I do most solemnly affirm, that there is no salvation which, by any possibility, can come out of vicious habits, vicious thoughts, vicious feelings or vicious principles. A man says, "I will give loose to my passions. They belong to my animal nature, and when my body drops from me, they shall drop too." Rest thou not read, hast thou not considered, yet, is it not published from of old, that "they who sow to the flesh shall of the flesh reap corruption?" Are the wages of sin life, or are they death? Holy will says, "death." Let the man who thinks that man progress heavenward while yielding themselves up to iniquity—let him ask if an evil tree ever brought forth good fruit, or if man can gather grapes of thorns, or figs of thistles! The doctrine is simply abominable.

Am I called "orthodox" for teaching that man only grows better through God-inspired and humble efforts to overcome evils, and by patient striving on to the very end. I thank God that I have not only the voice of conscience from Orthodox pulpits, but learning, and eloquence, and scriptural philosophy from Liberal pulpits, from the Unitarian and the New Church, and the Restorationist ministry, to sustain the position.

Corruptors of youth and murderers of true manhood, jaded to their own hearts, are those who seek to debar the conscience from its bosom temple; who say that there is no evil, and no responsibility, and no faculty of moral choice in man.

An Evening with Spirits.

On Friday evening of last week, we were favored with a visit at our domicile, from Miss Mildred Cole, of 485 Sixth Avenue, near Thirteenth street, accompanied by her mother and Mr. Abbott, a friend of the family. Miss Cole, known in some circles as "Little Maggie," is an unsophisticated girl, some twelve years old, as we should judge, and the events of the evening convinced us that she is among the most reliable test mediums who have offered their services to the public. In the course of the interview several departed friends of myself and wife were presented so accurately, and with such minute particularity as to leave no doubt of their identity. Among the rest a grandmother of the writer, who passed into the Spirit-world some twenty-two years ago, and who, several years before her decease, had the misfortune to fall and dislocate her left thigh joint, and was subsequently lame, and employed herself much in knitting. Her lumeness, motions, actions, and all her more striking peculiarities, were represented to the life. In speaking to us, she accurately described, among other things, an old garret of her house, where spinning-wheels were stored away, and where dried fruit hung up to the rafters. She brought against us the serious accusation of having frequently, when we were a boy, gone up into the garret and filled our pockets with her "dried grapes." This charge we emphatically denied, as she had no dried grapes; but we were obliged to admit that we did sometimes manifest a very tender regard toward her dried cherries. The mistake was probably the fault of the medium, and was of such a nature as to strengthen rather than weaken the test.

Those in search of a reliable test medium are recommended to give Miss Cole a call.

Reply to Bro. Partridge.

BRO. PARTRIDGE: Permit me to say to my friends, that the somewhat extraordinary leading editorial which you publish this week, will be briefly replied to as soon as I can find time to give it the requisite attention—possibly, though not probably, in the next number of the TELEGRAPH.

W. FISHBOUGH.

With all my heart, Mr. F. shall have all the space he requires at any time for pertinent replies to my remarks; and if truth is unfolded, whether it be in conformity with, or in contravention to, my present utterance, I shall be thankful.

C. P.

Original Communications.

DR. HARE ON "F."

"F." seems to consider that the mere allegation that "he has no desire to interfere in a controversy now pending between Dr. Hare and his opponents," should overrule the fact that he does actually interfere.

What else but interference is the criticism of "F.?" As acting Editor of the TELEGRAPH, would it not have been better had he not interfered? Notoriously it is always disadvantageous to an author to have an editor for his antagonist, since it is in the power of an editor to put forth a rider on whatever may be written. Thus "F." in post haste to reply to my comments on his remarks, publishes his reply to my strictures, in the same number in which the latter appeared; but I must wait for another number, perhaps two, before I can reply to his rider, and meanwhile, two articles, one in continuance of my answer to "J. S.," the other to "F. J. B.," remain in his hands unpublished, thus prolonging the time between their appearance and that of the errors which they are intended to refute. This it is well known is a disadvantage; when I had two writers to answer "F.," steps in and gives me a third, elevated upon the editorial stage.

If "F." applauds a critique as containing some "profitable suggestions," which I have striven to prove fraught with error, at the same time treating my opinions as resulting from "superficialism" and "want of philosophical acumen," is it not plain that he does make himself a party, and does take part against me?

If "F." and the readers of the TELEGRAPH are to wait until I understand that "love is spiritual heat," "wisdom being spiritual light," we should all go to the Spirit-world before this discussion would be terminated.

It is true that in describing love, poets have used the terms, *ardent, ardour*, and awaking love has been likened to the *kindling of flame*. But in a theological discussion, I should not have expected a person so scientific as "F." to identify an attribute of the soul so inexplicable and invaluable as Love, with those ethereal vibrations which are now considered as constituting sensible heat! Nor should I have expected wisdom to be identified with those undulations in the same ethereal medium, to which light is attributed, both by *seers* of the Spirit world, and by those of this mundane sphere. Figuratively, a wise man may be said to throw light upon a subject; but I have yet to learn that light throws wisdom on fools, so that every fool becomes wise in sunshine.

Poetically, a damsel may be said to have excited a flame in the bosom of her lover, yet it may be doubted if a thermometer would detect any increase of heat in the bosom thus ignited.

In his first strictures "F." assumed the identity of the process by which a thought or a mandate passes from the Deity to his creatures, with that by which light passes from the sun to a planet; in his latter reasoning he assumes the existence of a like analogy between such a mandate and fire, and that since God put it in the power of man to misapply fire, his august mandates must be liable to similar misapplications.

Having, both by chemical and electrical agents, produced fire in its most potent aspects and in various modifications, according to "F.," I should be at least as competent to modify the divine commands as Moses or Joshua, but I am wholly ignorant of any such faculty having grown out of the experience of half a century in the use of fire.

Is it "F." or Dr. Hare who assumes that God is resisted by a power greater than himself? Which of the two supposes the existence of any other will or power, beside that of God? I utterly deny the existence of any other such power, beside that of God and his creatures. How then can I urge the existence of a greater power capable of resisting Him.

But if the existence of a Devil be assumed by "F."—if this Devil be created by God, his Creator must be responsible for his acts, the Devil being a mere implement in the divine hands. If the Devil be so independent as to do mischief in despite of God's will, he must have power to a certain extent to resist God; and, of course, must be endowed with the attributes of a sovereign satanic Deity.

If "F." on contemplating the massacre of the Midianites, Amalekites and golden calf worshipers, or in perusing Psalm 109, can discover anything which he can admire and by which he can profit, I prefer my "superficialism and want of acumen" to his acumen and profundity.

Does "F." think it enough to say, that other Bible worshipers, as well as himself, find profit and matter to admire in reading Psalm 109, and in contemplating Jewish massacre? Should Mahometans find pleasure in reading the gibberish of the Koran, and gloat over the massacre and other horrid consequences of the fanatical conquests of their Prophet, would this prove those conquests the result of God's perverted mandates?

Instead of publishing his opinions, let "F." point out the profitable and admirable ideas which his acumen has discovered, and to which others are so blind. Let the light of his wisdom, that wisdom which he identifies with light, remove the darkness from my vision. Seeing is believing. Let his superior acumen give a version of Psalm 109, which may be read with that profit and admiration which it has created, where philosophical acumen abounds, and superficialism is wanting.

A FURTHER TEST OF "F.'S" ABILITY IN CONSTRUING THE BIBLE, PROPOSED BY DR. HARE.

"F." having represented that the horror and disgust awakened in my mind, by certain Jewish massacres or the malevolent, implacable, vindictiveness of the 109th Psalm was due to superficialism and want of acumen, I requested that he should give us such a translation as his mode of viewing the Scripture has enabled him to make, by which these passages in Scripture are to him a source of pleasure and profit.

I now submit another portion of the same "Holy Book" for the exercise of "F.'s" perspicacity.

Agreeably to the influence of the Jewish atmosphere assumed to "F." we see David, the especial favorite of God, by the convertibility of God's will so changed as to appear to superficialism as an imp of Satan. The following is the account given of this favorite of Jehovah:

"And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel; so shall I escape out of his hand. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Abinoam the Jezreelite, and Abigail the Carmelite, Nabal's wife. And it was told Saul that David was fled to Gath; and he sought no more again for him. And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? Then Achish gave him Ziclag that day: wherefore Ziclag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months. And David and his men went up, and invaded the Geshurites, and the Gezerites, and the Amalekites: for those nations were of old the inhabitants of the land, as they goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achish. And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. And David saved neither man nor woman alive, to bring tidings to Gath, lest they should tellon us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant forever."

Here is massacre, spoliation, base lying to Achish, his truly noble-hearted friend, whom he deceived into a belief that he had made the people of Israel abhor him, when it was his intention to become king of Judea, and of course the enemy of his too-confiding protector, whenever an opportunity offered.

Praise be to God that he has sent us a new way to religious light, not associated with this *detestable* immorality!

I presume that "F. J. B." will consider my view of this case as the consequence of prejudice against Scripture, while "F." will ascribe it to my "superficialism" and want of acumen. But if such be the unfortunate obscurity in which many others no less than myself are involved, should "F." keep his light under a bushel? Should he not place it where it will cause that capacity to edify and charm, which he has discovered to be perceptible to the readers of the SPIRITUAL TELEGRAPH?

REMARKS.

As Dr. Hare, notwithstanding my express disclaimer of the intentions attributed to me, persists in regarding my remarks upon "J. S.'s" article in the TELEGRAPH some weeks ago, as an "interference" with the controversies pending between him and his opponents, I know not that I could satisfy his mind by any additional remarks or asseverations on that point, and therefore dismiss it.

Moreover, as Dr. H. seems to feel that my "rider" and my "post haste" remarks to which he refers, have in some way that is contrary to generosity and justice on my part, wrought damage to the doctrines which he advocates, I will make all amends in my power for what he seems pleased to regard as a discourtesy, by leaving his articles as given above, to work such influence as they may exert without any formal reply from me.

I will, however, though without raising any farther issues, or quoting any mere human authority as infallible, respectfully refer Dr. Hare to Swedenborg's work, entitled "Angelic Wisdom concerning Divine Love and Divine Wisdom," as containing some ideas concerning spiritual heat, spiritual light, and a spiritual Sun, and their relations to Love, Wisdom, and Deity, which it may not be entirely useless for him to seriously and *candidly* ponder before pronouncing an irrevocable decision that the hints thrown out by me on these subjects are so mystical, unscientific, and absurd, as he now seems inclined to regard them.

Dr. Hare injures himself, and not me, when he indulges in those personal slings about my assumed "profundity," and my being a "Bible worshiper," and also when he persists in representing my intended *general* remark concerning the "superficialism," etc., of a certain class of reasoners, as being applied by me exclusively and personally to himself.

But the general reader may think that I owe it to the cause of truth to meet, by some farther remarks, the issues concerning the Scriptures, which Dr. H. so strongly presses upon me. I would most gladly do this, could I indulge the smallest hope of being able to satisfy Dr. H.'s mind on this subject; but as I have no such hope, and have no relish for useless controversy upon any theme, and especially upon one of this nature, I can only refer the general reader to writings which I have latterly put forth, and which I may hereafter publish, as touching this subject.

Once more. In the absence of the responsible editor of this paper, who is now abroad doing, in the way of lectures, efficient work for that cause which we all love, I am constrained in justice

to say, that it is by his courtesy and that of Mr. Partridge, that I appear in these columns in *my own peculiarities of thought*, and that the TELEGRAPH is properly not at all responsible for any article appearing over the signature of

P.

SPIRITUALISM IN VENEZUELA.

At a circle held in Caracas, September 18, 1856, the following communication was made through the medium, John Furlong, by the Spirit of Padre Francisco Revelo, a friar of the Order of San Francisco, and written down from the mouth of the medium as it was delivered, by the undersigned:

There is a departed Spirit present whose name was Joseph Swift, born in the city of New York, in the year 1808, and departed this life in 1849. His Spirit has been ever since in the second sphere, and now comes to this circle and asks assistance; he has not had the favor of being received at any circle, but has wandered from circle to circle, and is brought here to night by a friar who died in Caracas, October 17, 1811, between 10 and 1 of the clock on a Thursday, a day held in reverence by the friars. His name was Francisco Revelo, and he is at the head of this spiritual circle at this moment, and has power to operate on the medium, directly or indirectly. The Spirit whom he has presented is feeble and disheartened, and was a friend of the medium in his youth, and is known as a Bowery boy. He asks forgiveness for the life he has lived; asks forgiveness of God for the sins he has committed; he sees there is a Redeemer—sees there is a God of mercy and forgiveness, that Christ died for man.

A German having a store immediately opposite to the Archbishop's Palace, held a communication by tipping of the table, with departed Spirits, when it was spelled out: "Repent, or you will be damned." This had the effect to make the man partially insane. He commenced praying aloud in the Spanish language, which he knew but little of. The Archbishop was attracted to his balcony, and, as the friar says, was confounded. Here was a Jew, without any religion, who was converted, and called on the name of the Lord, on the Saviour and the Holy Virgin, to save his soul, in the street, in presence of the Archbishop and a crowd of people. He repeated the Lord's prayer and other prayers, in good Spanish, under spiritual influence.

Spiritualism is making headway in Caracas and in the provinces. The Church attempted to stop it, but did not succeed. There are circles in the houses of the President, the Governor, the ministers of State, and every influential family in Caracas. The ball is rolling, and the great and glorious cause is progressing with lightning speed. The dark veil of superstition is being gradually raised, and the haven of eternal felicity is presented to the view of all who seek the boon. Our little circle is greatly favored; we are continually surrounded with Spirits of the highest order, and angels and archangels hover over our spiritual table, singing anthems and praises to the Most High. Our medium has had the gift of seeing Spirits with his natural eyes, bestowed upon him. The time is approaching when all sectarian feuds will cease their strife, and all mankind will be united as brothers and sisters, in one universal and spiritual Church.

CARACAS, September 20, 1856.

SETH DRIGGS.

*We omit the other part of the communication, as it was more of local than of general interest.—ED.

SPIRIT COMMUNICATIONS IN IOWA.

WILSON'S GROVE, FAYETTE Co., Iowa, October 27, 1856.

MESSES. PARTRIDGE AND BRITAN:

Feeling much interest in what is called "Spiritualism," I have concluded to send you a few facts which, if you think them of sufficient consequence, you may publish in the TELEGRAPH. In our family, we have had Spirit manifestations more or less, for five or six years past. They have been of the tipping kind, till within about a year; we now have communications spelled out for us. I do not know as I can describe the method by which we get these communications, but I will try. A board about two feet long and six inches wide is nailed to the wall at the side of the house, so as to hang perpendicular. On one side of this board the alphabet is posted; on each end of the board is a small pulley with a cord passing over each, and attached to this cord is a finger or index. Then as three or four of us sit with our hands on the table, the table rises and falls, the index at the same time moving up and down over the alphabet, and halting at those letters which when put together spell out a sentence. When seated at the table we have only to ask the Spirits to spell us out a communication, when the table commences to move and the index to point at different letters. These letters are put down by us on paper, and then read and understood by us for the first time. I will give you some of the sentences thus spelled out for us on the evening of the 15th of October.

"You do not know our pleasure; it is beyond the good of the world." "Night is the Lord; you can find him as near; say, will you not seek him?" "Thank you; seek the Lord while in strength." "You pray with your family, and seek the Lord, for he is near."

The Spirit which communicated the above spelled out her name in full. She had departed this life only a few days before, and told us that she went to the sixth sphere. I could write more, but desiring to be brief, I close. Respectfully yours, etc., OLIVER T. FOX.

LETTERS AGAINST SPIRITUALISM.

BY AN ORTHODOX CHURCH MEMBER.

FINAL LETTER AND CONCLUSION—"ORTHODOXY" CONFESSES HIS REAL NAME AND CIRCUMSTANCES—ADVOCATES THE TRUTH OF SPIRITUALISM, ETC.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

We have no desire to conceal the fact, that our three previous letters have been written under an assumed name. It is nevertheless quite true, that we did come from the old country, about thirty years ago, and have been an eye-witness to many of the "abuses" in the church before referred to. Since coming to this country we have been very prosperous in our affairs, and have attained to what the world calls an "enviable" degree of distinction and eminence, as a wealthy citizen of the Fifth Avenue. It is unnecessary to give the number, as the name is written in full upon the door, on a highly-polished brass plate—"Anthony Truthlover, Esq." It may surprise you very much, that any one of this name and character should have succeeded so well in the world. And it is for this reason we are not desirous of cultivating a too extensive acquaintance, lest we should be intruded upon for exhibition as a great natural curiosity. But of all this we say no more.

The truth of the phenomena of spiritual manifestations, we may venture to say, is now pretty generally admitted by the most intelligent, the wisest and the best of men, who have given their attention to the subject. And the doctrinal truths which have been derived from this source, like good seed sown in the world, assuredly will "bear fruit and bring forth abundantly."

Of the prevailing systems of religion, it may at least be said, that they have not regenerated the world, and it is equally certain that *they never will!* Their proverbial inefficacy in this respect, is but too generally deplored by good men, and none the less obvious to almost the whole of an observing world. Do we not indeed seek almost entirely in vain, to find even one strictly honest-minded, intelligent man, who is perfectly satisfied with the present order of things? And who, if disenthralled from conventional usages and modes of thinking, and from all the entangling alliances of his particular class, but would, in his calmer moments of deep conscientious reflection, at once declare himself actually opposed in his soul to the very systems he outwardly professes to approve? The stern demands of truth and justice require nothing short of this at his hands.

But a most eventful period in the history of the world has arrived, when the great contest between Truth and Error, between False Religion and the *True*, will have to be determined. "The fields are already white unto the harvest," as an encouragement to those who are joyfully heralding the advent of a new dispensation, which constantly secures to its numerous enlightened receivers a hope "full of immortality"—a faith of which no one ever needs to be ashamed.

Neither is it any the less ominous of the forthcoming result, that this contest has been waged against the truly faithful, chiefly from the ranks of the so-called Orthodox church itself, it being from their priests and ministers, most unseemly, that has proceeded a curse as well as a blessing in respect to these things. Almost from every pulpit in the land have the present wonderful unfoldings, directly confirmatory of the teachings of Swedenborg, been denounced as heretical, impious and wicked. A more devout and holy calling should certainly have found these "spiritual guides" among the very foremost to have embraced "a more intelligent faith," "a surer word of promise," whose foundation has been laid by Apostles and Prophets, Jesus Christ himself being the chief corner stone!

And what if the Spiritualists should now assume a nobler stand in fulfillment of their high and holy mission, growing out of the necessities of their position? The cause of *Truth* and the consequent welfare of their friends and fellow-citizens urgently calls upon them for rebuke against these mighty ones of an *earthly church*, as well as against the ignorant, the presumptuous, and the profane, who cease not to deride the continually increasing hosts of the *true* "Israel of God."

The grand watchword of the religious battle-field of the future will be, and even now is, *Reform!* For it is becoming more and more evident to an intelligent people, that Faith can not save us, nor can any Heathen or Christian sacrifices, nor atonement, do away our offences, as these doctrines are generally taught and understood. Nor assuredly can any righteousness but our own be of any avail in securing to us *internal harmony and true peace*—the real state of never-ending heavenly blessedness!

If the so-called Orthodox ministers of the day continually warn the people to "beware of the doctrines of devils," the Spiritualists, who have their welfare equally at heart, bid them also to do the very same thing; and furthermore, to remember that now, in our own times as well as formerly, there are to be found "Prophets who prophesy falsely, and Priests who bear rule by their means," "and my people love to have it so." But the end of this state of things is surely approaching.

And at no other period since the promulgation of the Gospel, could its "glad tidings" be more fittingly enunciated, saying, "The Kingdom of Heaven is at hand!"

Ever the sincere desire of yours, etc., A. TRUTHLOVER.

NEW YORK, October 1856.

THE EGYPTIAN HERODOTUS LABYRINTH.—Lepsius, who was sent into Egypt by the Prussian Government, with an efficient staff of surveyors, draughtsmen, and modelers, gives considerable additional information respecting Egypt, from the tombs in the neighborhood of the pyramids, the contents of which were previously unknown. This region contains the monuments of the old monarchy of Egypt. One thing is beyond controversy, that the times when these monuments originated were highly civilized times, in which both the elegant and the useful arts flourished, in which government was minutely organized, and theology had attained a systematic development.

FACTS AND COMMUNINGS.

ALBANY, N. Y., November 6, 1856.

MESSRS. PARTRIDGE AND BRITTON:

I will relate a circumstance of my experience; if you think it worth a place in your paper, you can insert it. Last August I lost a dearly-beloved child, of seventeen months old—a little girl. On my visit to New York, in September or October, I thought I would call on some of the mediums there and convince myself as to the possibility of the Spirit of a child communicating with its earthly friends. I accordingly called on Mrs. Kellogg, in Broadway, and stated my business. She told me she was sorry she could not see me at that time, as she was not well. I stated to her that I was a stranger in the city, and was anxious to know whether I could get any manifestations from Spirits, and that she would oblige me by sitting for a few minutes, just to gratify me, in relation to the child. She said that if I would not detain her longer, as it was her hour to dine, she would comply with my request.

We had but just sat at the table, when I saw, by the movement of her hands, that she was under some controlling influence. She said to me, "There is more than one present." The medium told me to write down any names I thought of, of persons who were friends of mine, who were dead, and she would see who were then present. I accordingly wrote the names of a sister, wife's sister, grandfather, and my little departed child. As soon as I had done, the medium's hand wrote on the paper before her, "She is close by your side. She is surrounded by those who love her much," (I would say that the above was in answer to a question of mine, whether the child was present), "and waits to welcome you to the Spirit-land."

I stated to Mrs. Kellogg, that the child's complaint seemed to baffle all our endeavors to help her. The medium's hand then wrote, "All was done that could be. Nothing could help; but she is happy now." The medium said, to test it, write down a number of diseases, and she would, perhaps, tell us what was the one that caused her death. I wrote a number, and as soon as I had put the one we supposed she died of, the medium's finger was carried to that one, and pressed on it for some time. In answer to a question of mine, the medium wrote, "Aunt writes this for me; tell mama I want her to form a circle, and I will come to you both soon; I can, in a few time's sitting. I am happy now." In answer to another question of mine, the medium wrote, "I will come and touch you both soon, and then you will be sure it is me." I said to the medium, "Does she know whom I came to the city with? and does she know where her little grave is?" The answer was, "Yes," but that she "was not there;" she "did not go in that coffin;" and the name of the gentleman that accompanied me to the city was written out by the medium. She also wrote the age, and the time since she died; and many other questions that I put were answered correctly.

I was convinced that there was no such thing as my being deceived in relation to the Spirits present being those of my wife's sister and the child. The medium's hand would go from the table to my hand, and she seemed to have no control over it, and said she could not account for it unless it was the strong attachment in the child for me, etc. I asked the medium this question: "I wonder if the child has seen me since she died?" Her hand wrote, "Yes, papa, and you have seen me; I will touch you soon; all is well—I can soon; I am an angel now."

Now, Mr. Editor, I am a believer in Spiritualism, and I regret that there are no circles in this city of Albany; and I do not know of a medium in this place. I should be happy to have some of the many lecturers come this way, and if any of the mediums should visit this city, I should be most pleased to have them call at my house and spend some time with me. It is strange that Albany, with a population of sixty thousand, should not know anything of the interesting facts of the visits of Spirits of departed friends to their friends on earth. And I hope the time is not far distant when I can find a circle to commune with those gone before me, and when there may be others in this city who can testify to the truth of Spiritualism. W. H. W.

ANNOUNCED HER OWN DEATH.

In your paper of the 11th ultimo I notice an article entitled "Call for Facts." Permit me to say, that in my early perusal of the TELEGRAPH I was much interested in reading facts concerning spiritual communications, in the form of tests; but, by perseverance, it soon became my happy lot to witness, almost daily, remarkable tests, that put beyond question the fact of real spiritual intercourse—that intelligence came direct from those now inhabiting the spiritual world, and who formerly existed in the earth-form. As you call for facts, we will endeavor to give some whenever our time will allow us to record them.

A few days since, I was strongly wrought upon by what seemed to be an invisible influence. Mrs. Atwood, standing near me, observed two Spirits about me, one of which seemed over-anxious to communicate to me, whom Mrs. A. recognized as Mrs. F., an old acquaintance. Finding herself unable to make herself known through me, so as to place the matter beyond doubt, she took possession of Mrs. A., and stated that she left the form about four days and a half before. This occurred on Thursday evening, about 10 o'clock. Beside by her general conversation, she identified herself by several striking personations.

At this time we knew nothing of her death, and were surprised to learn the fact. There were some seven or eight persons present. I immediately took measures to learn the truth of the matter, and on Saturday following learned that she left the form on the Sunday previous, at about 10 o'clock in the morning.

I give this as a single instance, but we experience numerous tests of the same kind, as well as in various other forms, and often in the presence of firm skeptics; and so striking are these manifestations that it is impossible for any one to disbelieve. Yours truly,

LOCKPORT, N. Y., October 30, 1856.

SURGICAL OPERATIONS, ETC., BY SPIRITS.

MESSRS. PARTRIDGE AND BRITTON:

Observing that you have lately made a call for facts in Spiritualism, I venture to send you the following. Should you deem it worthy, you are at liberty to insert it in the TELEGRAPH.

Early last spring, while attending a circle at the house of John N. Deans, the Spirits for a time ceased to communicate, and we could get no responses from them. After about thirty minutes, I being impossible, received from them the information that they had been across the road to see Mrs. H. W. Barnes, who was sick at the time, suffering severe distress and pain, so as to call for help. Her husband was at the circle by her request, seeking Spirit consolation according to her impressions—she being a medium, though he expected at the time to call a physician. I, not knowing she was sick, whispered the communication in the ear of Mr. Barnes, as a test. The Spirits also wrote through another medium in answer to the question, "Where have you been?" "Over to Mr. Barnes' to see the operation." The question was then asked, "What operation?" and the answer was given, "A surgical operation." The circle generally not knowing of the sickness of the lady, the subject was not pursued farther. To satisfy ourselves, at the close of the circle I and the other medium called at the residence of H. W. Barnes, Esq., and found the sick lady in a quiet sleep, magnetized by the Spirits through her own hands, as certified to by the rest of the family, during the same half hour they were absent from the circle; and that action resulted in her being delivered, without pain and but a few hours after, of a small fleshy substance with veins and arteries. A simple prescription through the other medium, (A. Mansur), was sufficient to restore her to good health again in a few days.

Two months after the above circumstance, the same lady was taken with a violent hemorrhage, which lasted three weeks. During two weeks of this time, she suffered a discharge of what appeared to be putrid flesh. Happening to call there one day while she was in this wasting condition, I told her by Spirit-direction, "Give yourself no more uneasiness about your health; the Spirits have you in charge; you will surely be well again; you will yet be a living witness of the truth of Spiritualism;" and her hemorrhage very soon ceased. After a time, however, she relapsed into her former weakening condition. At this time the Spirits, through Mr. Mansur, informed them that she was *enciente*, and told them what to do, but the medium refused to act further, because the parties believed the information to be incorrect. On the recommendation of Mr. Mansur, a physician was then called, but he did not find out her true condition, as was afterward proved, and she was not relieved. The Spirits told me that if I would manipulate her in a certain way she might live, but if not she must die—informing me also what they had told the other medium. The influence was so strong that I informed the husband. By his advice and encouragement I followed my spiritual orders, and while doing so an action commenced, by Spirit agency, which lasted five hours, and resulted unexpectedly to her in the birth of a child of foetal perfection, said to be ten months old, but of so diminutive a size as to be unobserved by usual signs. The head had been removed by decay or previous violence—sufficient evidence that the lady was in a dying condition. Previous to my sitting with her, for some days her lower extremities were of a deathly coldness, but now they became naturally warm.

Three days passed comfortably with her, at the expiration of which she was attacked with inflammation in the head, nearly dethroning her reason. The Spirits informed me, (living one mile distant); I went and laid my hands upon her; the inflammation gave way, and she became permanently relieved.

Three days later, and I was ordered to go again to her relief. With my hand upon her head, I became blind, and remained so about three minutes. When my sight was restored I inquired if her eyes were affected. She found her right eye restored to perfect sight, so as to read very fine print, and to see small distant objects with the other eye closed. I was afterward informed by her father and family, that for fourteen years she had not been able to distinguish persons across the room with that eye. The restoration of her sight remains perfect. At the same time she was cured of an internal cancer which had been very troublesome for three years.

Since her restoration to health she has publicly given her testimony as "a living witness of the truth of Spiritualism," and confidently asserts that three times has her life been saved by Spirit interposition. This is not all of her case even, and there are other cases where health has been restored by the same blessed means; but I forbear lest I trespass.

What good does Spiritualism do? With us it heals the sick, restores sight to the blind, strength to the weak, gives comfort and consolation to the mourner, etc., etc. Yours fraternally, E. W. STEVENS.

ROCK PRAIRIE, WIS., October 23, 1856.

THREE RULES FOR BORROWERS.—While at least one-half of the world live by borrowing, or the credit system, and while thousands of treaties have been made on honesty, and honor, and kindness, all that we now recollect on this theme, vital to a utilitarian, and which includes them all, may be comprised under three heads:

1. *The Iron Rule.*—Never borrow a paper, book, umbrella, horse, or anything else whatever, if you can possibly do without it, nor then, either, unless with consent of the owner.

2. *The Silver Rule.*—Do not use the article borrowed as carefully as if it was your own, but much more so, for it is not your own; nor retain it beyond the time agreed on, without the owner's verbal or written consent.

3. *The Golden Rule.*—As soon as ever you have done using the thing borrowed, return it with thanks, until you can return the favor.

Interesting Miscellany.

MUSICAL PRACTICE AMONG BIRDS.—A writer and an observer of the habits of feathered songsters, communicates to the New England *Press* the annexed interesting statement of facts, touching the musical practice of birds, which will be new to most of our readers: "Many people imagine that birds sing by instinct, and their songs come to them without labor or practice. But ornithologists, who have made the habits of the feathered tribe a life-study, hold a different theory, and tell of long and laborious practice in species and individuals to acquire facility and compass of song. Birds all have their peculiar ways of singing; some have a monotonous song, as the bay-winged sparrow. The yellow bird has a continuous chatter, without any particular form of song. The cat-bird is a mocker. The golden robin has a song of its own; but each one may have a song of his own, though those of the same locality are apt to sing the same tune. The hermit thrush has a round of variations, perhaps the sweetest singer of the feathered choir. But the song sparrow has the most remarkable characteristics of song of any bird that sings. Every male sparrow has seven independent songs of its own; no two have the same notes throughout, though sometimes, as if by accident, they may hit upon one or more of the same. Six years ago this spring, I first made the discovery. A singer that had taken up his residence in my garden attracted my attention by the sweet variations of its song, so I commenced taking observations on the subject. I succeeded at last in remembering all his songs, which are at this day as fresh in my memory as any of our common airs that I am so fond of whistling. On one occasion I took note of the number of times he sang each song, and the order of singing. I copy from my journal six years back:—No. 1, sung 27 times; No. 2, 36 times; No. 3, 23 times; No. 4, 19 times; No. 5, 21 times; No. 6, 32 times; No. 7, 18 times. Perhaps next he would sing No. 2; then, perhaps, No. 4, or 5, and so on. Some males will sing each tune about fifty times, though seldom; some will only sing them about five or ten times. But, as far as I have observed, each male has his seven songs. I have applied the rule to as many as a dozen different birds, and the result has always been the same. I would say that it requires a great degree of patience, and a good ear, to come at the truth of the matter; but any one may watch a male bird while singing, and will find he will change his tune in a few minutes. The bird I first mentioned came to the same vicinity five springs in succession, singing the same seven songs, always singing within a circle of about twenty rods. On the fifth spring he came a month later than usual; another sparrow had taken possession of his hunting grounds, so he established himself a little on one side. I noticed that he sung less frequently than of old, and in a few days his song was hushed forever. No doubt old age claimed him as a victim. In other cases I have known a singer to return to the same place two, three, and four years; but frequently not more than one. I think there is not a more interesting or remarkable fact in natural history than the one I have related, and it is a fact you may confidently believe."

THE SOUNDINGS FOR THE ATLANTIC TELEGRAPH.—The following account, addressed to the editor of the *Illustrated London News*, will be read with interest: Not a single rock has been met with, not a particle of gravel or sand has been brought up; but it appears as if nature had provided a bed "soft as a snow bank," to use Maury's own words, for the express purpose of receiving a telegraphic cable. Lieut. Berryman says that he is satisfied that the lead, with the sounding apparatus, has frequently buried itself ten or fifteen feet deep in this soft material, and he doubts not that the cable will likewise sink and imbed itself in a similar manner. The greatest depth attained has been two thousand and seventy fathoms, (about two and a third miles); but perhaps the most remarkable, and at the same time, the most satisfactory result is the perfect confirmation which these soundings give of the opinion expressed by Lieut. Maury as to the existence of a great level at the bottom of the Ocean, unparalleled by anything on the surface of the earth; and which he proposes to name "The Telegraph Plateau." For more than thirteen hundred miles the bottom of the Atlantic, in the direct line of our track, is found by these soundings to present an almost unbroken level plain. Nature has thus placed no obstacle in the way of this great undertaking which may not, by cautious perseverance, be overcome; nay, rather (if we except the enormous length of the cable which will be required) it would seem that the line to be followed by the Atlantic cable presents absolutely fewer engineering difficulties than the shorter route (though more complex, from the nature of the bottom) on which the Mediterranean cable must be laid.

INVENTIONS OF THE CHINESE.—It had been considered that the Chinese were not an inventive people—but this was a mistake. The art of printing was known in China nine hundred years before any knowledge of it prevailed in England. Printing was first introduced into Europe early in the 15th century. The Chinese printers were generally itinerants. They next discovered the magnetic needle; this took place in the traditional period when the Yellow Emperor, having missed his way, a little carriage was built, on the top of which was a figure, which always pointed to the north, and thus the route was discovered. The effects of the loadstone were also mentioned in their dictionary. We were also probably indebted to the Chinese for the mariners' compass—for it had been long known to them before it was to us, and Marco Polo made a visit to China, and no doubt communicated it from them to his countrymen. Gunpowder was invented there many centuries before it was known in England—but it was only used for fireworks; and, strange to say, the component parts were nearly the same as the European mixture.

SINGULAR WHALE FIGHT.—We mentioned, says *The Northern Ensign*, that a whale sixty-two feet long had been picked up at sea, and taken ashore at Nibster, some twelve miles from Wick, Scotland. It seems from information upon which we can rely, that the whale was not, as was popularly supposed, drifted dead from the Greenland seas, but that he had fallen, only the previous day, in a single combat between himself and another monster of the seas. The conflict, which took place about a mile and a half from the shore, and which was witnessed from the land by a number of fishermen and others, is described as having been protracted and bloody. The two monsters kept battling with each other, at times with their heads and at times with their tails, raising a tremendous spray for a distance of many yards. After a fierce and close encounter they would each retreat for a considerable distance, and after a brief rest they would again meet in collision, approaching each other with locomotive speed, at the rate of some fifty or sixty miles per hour. On recovering from the stunning effects of such a sudden attack they would again resume the hand to hand fight, rising up into the air, springing up distances of from twenty to thirty feet and coming down on each other with fearful violence. Meantime the sea for a great distance round about had assumed a bright red color, indicating that an immense amount of blood had been shed. Other animals appeared to have fled from the scene of the engagement even birds kept at a distance from it. For three hours the battle was prolonged, at the close of which one of the whales became motionless, and the other retired from the field of battle. The next morning, as early as four o'clock, the whale referred to was found not far from the spot where the engagement took place; and from various marks on his body including a broken jaw-bone, there is no reason to doubt he was one of the belligerents of the previous afternoon.

LABYRINTH.—Before Lepsius' visit to Fycum, it was supposed hardly anything remained of the labyrinth described by Herodotus in Book 2, section 118, in language which showed he had been bewildered, as his guide led him from porticos to courts, covered ways, roofed chambers, etc., but gave no clear conception to his reader; its date was unknown and the builder doubtful. The truth is, the larger part was buried under the soil. Lepsius has uncovered these remains, and has ascertained their original extent. Strabo says its length was more than a stadium; and the ruins occupy a rectangle, six hundred feet long and five hundred wide, within which were three piles of buildings, each three hundred feet in breadth. They were occupied by many hundreds of chambers, not connected together in any regular plan, and therefore forming a complete labyrinth, within the modern sense of the word. The name of the builder, at least of the original nucleus of this pile and of the pyramid near it, has been ascertained, by the excavation of bricks and stones marked with shields, to be Amenemhab, the Ammenemhab of the twelfth dynasty of Manetho, when the old monarchy was at its highest pitch of power, 4000 years ago.—*Prot. Rec.*

AN IMPORTANT DISCOVERY.—A discovery is said to have been made recently that the last scene witnessed by a dying man, remains fixed upon the retina. If this is so, a new and reliable source of information will be opened in cases of murder. If the last scene remains fixed upon the retina as the picture upon the daguerreotype plate, the murderer himself will often be revealed at a glance. Dr. Charles P. Sanford, of Auburn, N. Y., has been making an examination of the eye of a man recently murdered there, which was in part to test the truth of the alleged discovery. Of the result the *Auburn Advertiser* says:

"There was nothing on the retina examined which would lead to the detection of the victim's murderer, but there was that impressed upon it which evidently establishes the fact that the eye retains the last impression made upon it. What we saw ourselves we do not feel disposed to make an affidavit of, and therefore prefer not to state; but we will say we discovered, as upon a daguerreotype plate, plainly marked impressions at once interesting and startling to behold."

FINE PREACHING.—I am tormented with a desire of preaching better than I can. I like to see a pretty child, pretty flower, but in a sermon prettiness is out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady's winding a sword with ribbons and studding it with roses, when she presents it to her lover; but in the day of battle he will tear away the ornaments, and use the naked edge to the enemy.—*Robert Hall.*

JUE D'ESPRIT.—We find this in the *National Intelligencer*, as having been written by Brantz Mayer, Esq., (a gentleman well known in this city,) on finishing the perusal of Doctor Kane's interesting account of his Exploring Expedition:

From the dawn of creation the name of old Cain
Has been cursed as the author of *slaying*;
But glory awaits in our age on the *Kane*
Who *slays* not though famous for *slaying*.
So fill up the cup to the *Kane* of the *Pole*,
Whose marvelous tale, though no *table*,
Attesteth that for generous deeds of renown
Our *Kane* in reality's *Able*.

A MEDIEVAL STATUE ONE THOUSAND YEARS OLD.—There stands on the Market Place of Magdeburg the statue of the Emperor Otto the Great, almost one thousand years old, beside which are the statues of his two wives. Remarkable for their antiquity, and as they have withstood even the destruction of the city in 1631, they are undergoing renovation.

EGYPTIAN, OR MUMMY CORN.—Perhaps the most wonderful and interesting specimens of the fruits of the earth in the Horticultural Exhibition recently closed, was some *Egyptian corn*, raised in the gardens of Gen. William H. Sumner, of Jamaica Plains, and kindly sent by him for exhibition, thus giving thousands, an opportunity to see one of the greatest curiosities within our knowledge. The seed from which this corn was raised, was taken from the *felds of cloth wrapped round a mummy three or four thousand years ago*, and, wonderful as it may seem, after being entombed for so many centuries, like a resurrection from the dead, it springs up in new life and vigor. It is undoubtedly the kind of grain for which Joseph's brethren went into the land of Egypt—the same "corn" of which the Bible speaks. It is luxuriant in its growth, and the heads resemble wheat, but are very much larger, forming in inverted conical clusters as large as the closed hand; the kernels are large and very sweet to the taste, and the stock and leaves are similar to our Indian corn. There seems to be no reason why it may not become a valuable addition to our cereal productions, and thanks are due to the gentlemen who are multiplying it and bringing it into notice.—*Boston Journal*.

SOURCES OF THE NILE.—The expedition to discover the sources of the Nile for the Viceroy of Egypt has initiated, and which has occupied for the last six months the attention of the learned of Europe—after delays inevitable to the development of such matters—has started. The Count d'Escaura de L' Autre is entrusted with the command. The expenses of the expedition will be considerable, as the Viceroy has provided it with everything that can forward its success, and a sufficient escort will protect these missionaries of civilization during their perilous expedition. Numerous boats with steamers will transport them up the Nile as far as the last point where the river is navigable. From England, France, Prussia, Austria, America, the Count has selected able scientific assistants, and ample supplies of instruments have been provided.

THE SERPENT.—However dreaded the serpent is, it has been the symbol of wisdom in all ages; but it is the wisdom of mystery. All mystery is serpentine. The serpent rod led Israel in crooked paths; and though it wounded, it cured. That old serpent is a masque. There is an instinctive love of the serpent accompanied with the fear of it. Ladies love serpent ornaments—they have serpent bracelets; and men wear serpent brooches and rings. The serpent is the emblem of both God and devil; and we are told to be wise as serpents. There is a revelation in all this. It is the inspiration of ages. Don't condemn it, but muse upon it. *Exchange*.

IMPORTANCE OF ONE VOTE.—One vote in the United States Senate annexed Texas to the United States. Mr. Hannegan, of Indiana cast that vote. One vote in the Indiana Legislature elected Mr. Hannegan to his place in the senate. That vote was cast by Madison Marsh of Steuben, county. Mr. Marsh was chosen to the Legislature of Indiana by one vote. Hence one vote cast by a private citizen at a primary election in Indiana, annexed Texas, led to the Mexican War, the acquisition of California, New Mexico, Utah; added two hundred millions of gold and several hundred millions of land wealth to the country.

SINGULAR PRESENTIMENT.—A wealthy farmer, named Simonds, residing some twelve miles from Newburg, on the Hudson river, had a presentiment that he would die on the 20th of August, 1856. He set it down as a fixed fact, selected a spot for his grave, bought an iron fence for it, a fine tombstone and an elegant coffin, and had everything in readiness for the solemn event. On the day fixed for the event he had a clergyman and sexton at hand, ate a hearty dinner with his friends, and went to bed to die. He did his best, but his ghost would not be given up, and he now confesses his ludicrous folly.

A LITERARY ANTIQUITY.—Among the literary treasures in Durham Cathedral, England, is a book with the cover executed in needle work by lady Arabella Stuart, niece of Mary Queen of Scots, and granddaughter of Henry the Seventh, who died a lunatic in the Tower. She was a well educated woman, and worked the cover to show her respect for Greek and Hebrew learning. Her handiwork is now a little tattered, and one day a lady visitor to the cathedral, being admitted to the library, with a young woman's kindness and love of neatness, offered to "mend the cover"—an offer which of course, was declined.

EXTRAORDINARY TENACITY OF LIFE.—The *Newburyport (Mass.) Herald*, states that Mr. Solomon J. Ferkner, of that city, in cutting a stick of white oak timber, found a toad in the heart of the tree. Over him had grown sixty-seven grains or rings of the oak, indicating that that had been his home for sixty-seven years at least, where he had existed without air, without water, and without food. For a while he remained torpid, but after a few minutes' exposure to the sun, he hopped about quite merrily.

THE SABATH.—It is very remarkable that the heathen nations, who can be supposed to have no knowledge of the law or history of Moses, accounted one day of the seven more sacred than the rest. Hesiod styles the seventh day, "the illustrious light of the Sun;" and Homer says, "Then came the seventh day, which is sacred or holy." Almost all nations, too, who have any notion of religion, have appropriated one day in seven to the purpose of public devotion.

THE PUTRID SEA.—The waters of the Sivash are clear as crystal, and are so intensely bitter that no fish frequents them except a small flounder. The bottom consists of a stratum of fine shells of two or three inches in thickness, just sufficient to bear a man treading lightly upon it, but if one press with all his weight down on this crust of shells, it breaks beneath his feet, and up rushes a quantity of black mud and a bubbling stream of stinking gas, probably sulphuretted hydrogen, which has, perhaps, obtained for this lagoon such an unseemly title.